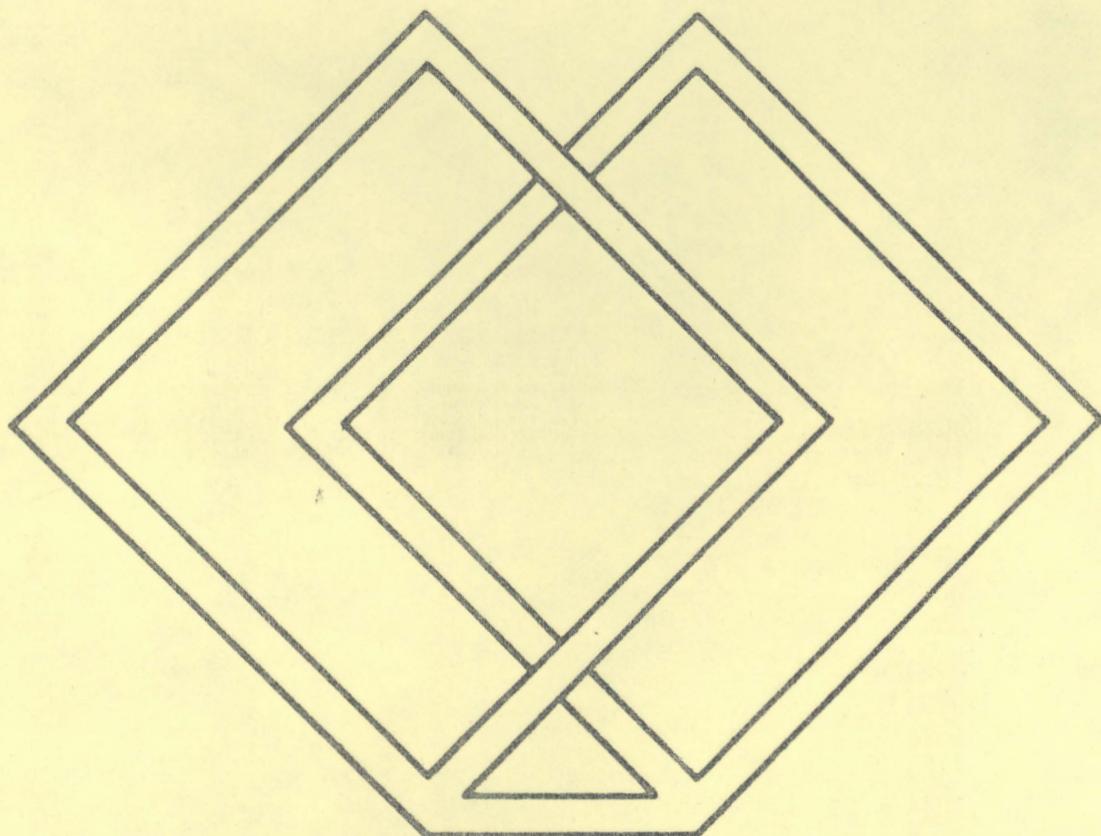


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Editorial

by Frank Gillespie

CASES OF MISTAKEN IDENTITY

An unrecognised puzzle has been staring us in the face for some considerable time. Although the rate of incidence of UFO reports fluctuates over a very wide range, on a more or less world-wide basis, the proportion of events remaining unidentified after investigation is small, and very nearly constant for each investigating organisation. In other words, there appears to be a large and irregular, but simultaneous world-wide fluctuation in the incidence of sightings of planets, satellites, meteors, balloons, aircraft and swamp gas. I need hardly point out that there is no common factor controlling the behaviour of this diverse range of objects - which leads us inescapably to the conclusion that most of these identifications must be erroneous!

Perhaps UFO witnesses in general are more capable than commonly believed, when it comes to differentiating between ordinary and extraordinary objects. Or perhaps it is 'all in the mind' - in which case we have an even greater puzzle. Some influence must be affecting human minds right around the world in a most amazing way. Such an influence would indeed be extraordinary!

Whatever the true explanation, the possibility that most 'identifieds' really aren't, opens up a whole new vista in UFO investigation. For a start, it increases the sheer volume of 'relevant' UFO data by a factor of 20 or more, which would be of great benefit in any statistical analysis. Very few UFO events result in 'definite' identifications. At least for the time being, these are the only events which we are justified in excluding from an otherwise relevant sample.

Anomalous Experiences and Altered States of Consciousness

UFOs may not be the only anomalous phenomenon which can (at least partly) be explained by psychological processes. There are a number of experiences which, whilst reported in different contexts and traditionally interpreted in different ways, appear to share similar features in content and themes. For example, take the following cases:

- (1) "A computer scientist described being 'vacuumed' up by a pyramid-topped saucer while on a hiking trip in Europe, and being taken for a ride at apparently relativistic speeds - while the inside of the UFO changed shape and he could sense the craft's abrupt changes of direction without inertial effects. Later, he saw an 'unreal' entity which seemed to take whatever human-like appearance the witness wanted to see. Finally a group of the creatures probed his body and brain with a beam."
- (2) "Suddenly there appeared a large egg-shaped cloud of intensely brilliant bluish-white light. In the middle was Elsie, hair loose and in her nightdress. She seemed perfectly solid as she stood by a chest of drawers near the right side of my bed. Thus she remained, regarding me with calm but sorrowful eyes, and running her fingers along the top and front side of a desk which stood on the drawers. She did not speak. For what seemed to be some seconds I could not move or utter a word. Again I felt a strange paralysis which I have previously noted. Wonder and admiration filled me, but I was not afraid of her. At last I broke the spell. Rising on one elbow I called her name, and she vanished as suddenly as she had come."
- (3) "...I suddenly felt bathed in and transfixed by a very powerful beam that seemed to come from the north, about 30° above the horizon. I was completely powerless, with no will of my own, and I felt as if I were in the presence of a very strong force - in personal contact with it. It had intelligence of a form beyond my comprehension, and it came directly (down the beam?) into my head, and seemed to be searching every memory in my mind. I was truly frightened because I was powerless to do anything about this intrusion. This intelligence force entered my head just above the forehead, and offered no calming thoughts or words. It didn't seem to be aware of any of my feelings, or emotions. It was looking impersonally, hurriedly, and definitely for something specific in my mind."
- (4) A woman floated inside an object and found herself strapped onto a table. She saw an entity which looked like an Egyptian "mummy" and which had metallic arms. There was a wire above the head and shoulders of the being. At one point the being shined a light into her eyes. The being had a glow around his head and shoulders. The woman realised her clothing had been removed. An "instrument" of some sort rubbed an alcohol-like substance over her body, causing her to feel cold. Then an instrument like a little knife or cotton swab was placed inside of and scraped her nose. She felt her head was opened up, her brain was somehow taken right out, examined and then placed back.
- (5) "It was like being in a tunnel. At the end there was a bright light. If you go through that bright light, you die. I got up that light and a strong Leonardo da Vinci type arm held itself out; I held on to it and it pulled me. It was pulling me away from death. As it pulled me I remember coming to on this table, with this white light above my head."

(6) "The most impressive and intense part of this experience was the white light of absolute purity and cleanliness. It was like a glowing and sparkling flame of incandescent whiteness and beauty, but not really a flame - more like a gleaming white-hot ingot, yet much bigger and vaster than a mere ingot. The associated feelings were those of absolute awe, reverence, and sacredness. Just before this experience I had the feeling of going deep within myself to the self stripped bare of all pretense and falseness. It was the point where a man could stand firm with absolute integrity - something more important than mere physical life. The white light experience was of supreme importance - absolutely self-validating and something worth staking your life on and putting your trust in. The white light itself was so penetrating and intense that it was not possible to look directly at it. It was not in the room with me, but we were both somewhere else - and my body was left far behind."

(7) "...I closed my eyes and watched a silver glow which shaped itself into a circle with a central focus brighter than the rest ...Swiftly and smoothly I was borne through the tunnel...The light grew brighter but was never dazzling or alarming. I came to a point where time and motion ceased..." (I experienced the) "peace that passeth all understanding..."

The above cases are accounts of (1) a UFO abduction narrated by a hypnotically-regressed "imagine y abductee" (Lawson, 1977, p 107); (2) a lucid dream of the "false awakening" type (Fox, cited by Green, 1968, pp 122-123); (3) an experiment in out-of-body experiences (Munroe, 1974, p 250); (4) a UFO abduction narrated by a hypnotically-regressed "real abductee" (Clark, 1980); (5) a near death experience during a heart attack as recounted by the late actor, Peter Sellers (Sun-Herald, 15 June 1980); (6) an LSD-induced psychedelic hallucination (Pahnke and Richards, 1972, p 414); and (7) a mystical experience evoked by Beethoven's music (Happold, cited by Neher, 1980, p 119).

On comparing the above accounts, a number of identical images are found to recur. For example: the perception of an intense white light; a feeling of paralysis; movement through a tunnel; and an encounter with strange, non-human entities. The correlations in imagery and features of UFO abduction experiences with various other phenomena has been summarised by Lawson (1980) and is presented here in Table 1.

Of course, it is easy to select a few case examples and to argue that there are similar patterns amongst the cases. To scientifically demonstrate a significant correlation in the features of different anomalous experiences, requires a tightly-controlled comparison of a sufficiently large number of cases. Important features of the experiences should be identified and then compared by independent judges on a "blind" basis (i.e. by deleting references to the context of each experience). The strength of any similarities between different categories of anomalous phenomena can then be statistically evaluated.

Bearing in mind the above methodological considerations, which may or may not eventually support our conclusions, the apparent common patterns in various anomalous phenomena suggest that other phenomena apart from UFO experiences may be explicable in the ASC framework. In other words, not only UFO experiences, but a wide range of other experiences (ranging from out-of-body experiences and near-death experiences to drug-induced hallucinations) may involve similar imagery which emerges during an altered state of consciousness. The difference depends not so much on the content of the experience as on

Table 1: Common Patterns in Anomalous Experiences
(after Lawson, 1980, p 36)

Image or Feature	Type of Experience									
	Real abduction	Imaginary abduction	Hallucination	Near death experience	Religious ecstasy	Mystical experience	Shaman's trance	Migraine attack	"Little people" visit	Birth trauma
Bright light	x	x	x	x	x	x	x	x	x	x
Geometric patterns	x	x	x	x	x	x	x	x	x	x
Tunnel/Tube	x	x	x	x	x	x	x	x	x	x
Shape changes	x	x	x	x	x	x	x	x	x	x
Size changes	x	x	x	x	x	x	x	x	x	x
Sounds	x	x	x	x	x	x	x	x	x	x
Sense of floating	x	x	x	x	x	x	x	x	x	x
"Big room"	x	x	x	x	x	x	x	x	x	x
"Door"	x	x	x	x	x	x	x	x	x	x
Entity	x	x	x	x	x	x	x	x	x	x
Communication	x	x	x	x	x	x	x	x	x	x
"TV screen" review	x	x	x	x	x	x	x	x	x	x
Moral examination		x	x	x	x	x	x			
Physical examination	x	x	x	x						
Bodily dismemberment	x	x	x	x	x	x	x	x	x	x
Paralysis	x	x	x	x	x	x	x	x	x	x
Fog, mist present	x	x	x	x	x	x	x			
"Message"	x	x	x	x	x	x	x	x	x	x
Return	x	x	x	x	x	x	x	x	x	x
Aftermath	x	x	x	x	x	x	x	x	x	x
Ineffability of experience	x	x	x	x	x	x	x	x	x	

the differing interpretation placed upon it. And the interpretation varies according to the situational context in which the experience occurs, and according to the socially-conditioned beliefs held by the individual percipient.

What accounts for the similar features of different anomalous experiences? Possible hypotheses include: (1) social conditioning; (2) archetypes of the collective unconscious; and (3) a common neurophysiological basis for hallucinations.

The social conditioning hypothesis would state that the experiences are shaped by social influences on the individual. Thus people are generally aware of what a UFO "abduction" entails and would

unconsciously incorporate this knowledge in their hallucinated experience. However, whilst social forces undoubtedly have an effect on present-day reports, the constancy between present-day reports and earlier reports which occurred prior to publicity in the media is not explained. Also, why the similar features between, say, UFO abductions and near-death experiences, when such similarities have thus far been little-publicised?

The Jungian notion of "archetypes" has, lately been frequently invoked as a catch-all "explanation" for anomalous experiences. Archetypes are unconscious images originating from a hypothesised "collective unconscious" which is common to all mankind. Archetypes are commonly to be found in dreams and myths. However, the archetype hypothesis suffers from several serious deficiencies. For example, how does one scientifically test for the hypothesised existence of archetypes and the collective unconscious? Since direct access to the collective unconscious is not possible by definition, the only "proof" is of an indirect kind, namely the common images dispersed in dreams and in the myths of different cultures. In any case, there are alternate explanations for the similarities in myths. Since most human beings undergo basically the same major life experiences - birth, growing up, relating to other people, feeling and expressing emotions, finding one's position in adult society and ultimately facing death - then it is no surprise that these experiences are the preoccupations of dreams and are reflected in every culture's myths.

A more promising approach is illustrated by psychologist Ronald Siegel's research into drug-induced hallucinations. Despite the subjective nature of hallucinatory experience, Siegel (1977) found that a common visual imagery underlies hallucinations. These range from simple images of geometric forms (lattices, cobwebs, tunnels and spirals) to complex images of landscapes, faces, religious symbols, small animals and human beings (often in cartoon or caricature form). Siegel suggests that hallucinations result when there is a reduction in normal sensory input accompanied by an excitation of the central nervous system which enables (in the case of complex images) thoughts and memories to become transformed into sensory impressions. It is further implied that the "hallucinatory constants" are the product of the common neurophysiological setup of human beings.

Hopefully, future research into hallucinations and altered states of consciousness will further illuminate our understanding of the origin and common features of anomalous experiences.

Conclusion

In this paper, I have examined a number of anomalous experiences and attempted to interpret them within the framework of altered states of consciousness. The current indications are that a substantial proportion of anomalous experiences can be explained as the result of psychological processes occurring during ASCs. Future research into altered states of consciousness and the psychological aspects of anomalies is advocated in order to support this hypothesis, and to advance our understanding of the inner and outer world around us.

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MORE ON INTERNAL INTELLIGENCE THEORIES VERSUS THE ETH: THE ETH STRIKES BACK

(by) John Prytz

In the May/June 1982 issue of the ACUFOS Journal (p.6-10), Keith Basterfield presented a paper titled "Internal Intelligence Theories Versus the ETH" (ETH = Extra Terrestrial Hypothesis). His paper debated the pros and cons of explaining the origins of UFOs via either (in the main) one of two mechanisms - UFOs were alien spaceships; UFOs were all in the mind. Keith states that with respect to the hard-core UFO residue "I see that the range of internal human mind generated hallucinations, hypnopompic and hypnagogic imagery, delusions, fugues, etc., has as much, if not better claim to being correct than even the ETH". In fact, according to press reports, Keith believes that roughly 90% of the bona-fide, hard-core, after-the-fact, unexplained UFO residue is due to imagery and the like.

"But of the remaining (10% of bona-fide UFO) sightings, Keith estimates imagery is behind nine percent and that one day science will explain the other one percent similarly". (Melbourne) Sun-Pictorial, 12 June 1981.

"About 90% of sightings can be explained as natural phenomena, Mr. Basterfield said in Melbourne this week. He believes a further nine percent probably exist only in people's minds". (Melbourne) Age, 12 June 1981.

That 90% of all UFO sightings are explainable as natural phenomena I don't dispute. That 90% of what's left after the original 90% has been accounted for is the product of internal intelligence (imagery, etc.) I hotly will contest. In a phrase, that's "bovine fertiliser"!

After Keith sent me an advanced copy of his (then projected) ACUFOS Journal article in March 1982, I promised him I'd reply to his paper in detail. Sorry for the delay Keith, but here it is...

Keith starts off by listing seven facets of the UFO phenomena which ETH has trouble in coming to grips with, despite the fact that under each "criticism", he himself gives one or more pro-ETH rebuttals, all of which were rational, and accounted for the facts. So it seems quite counter-productive to say that here are areas within ufology that ETH has troubles with, then immediately come to the rescue of ETH by giving perfectly valid answers to those criticisms, and therefore suggest that ETH doesn't really have the troubles in the first place. Keith then suggests that his internal intelligence theories (IIT for short) get around the ETH objections (which don't really exist as Keith himself has adequately dealt with them) with no fuss and bother. However, I do see lots of fuss and bother as I'll shortly relate. But first, for the record, Keith's pro-ETH rebuttal to Keith's anti-ETH objections is most incomplete. I'll fill in the gaps and bolster up the pro-ETH side even more than Keith himself did.

ETH objection number one was that of lack of face-to-face, official, diplomatic, contact between humans and aliens. There is no reason to believe that extraterrestrial UFOs represent a diplomatic team. The evidence tends to suggest a scientific survey - a possibility not mentioned by Keith. In any event, debates on alien motives; what makes an extraterrestrial do/not do whatever, is idle speculation at best, and odds on being incorrect when (and if) the true facts come to hand.

ETH objection number two were the tried and true ones of time and distance making interstellar travel improbable. In addition to Keith's five answers, I'd add the concept of artificial intelligence, the robot, the Bracewell Probe strategies for interstellar exploration - time and distance would mean nothing to "intelligence" constructed out of silicon chips. Space-faring aliens could be based on alternative biochemistries negating what we consider to be time and distance barriers. Any alien technology suitable of getting from star A to star B, would likely have the technology to bioengineer the passengers to whatever standard was

required that would make the mission viable - the \$6 million alien!

ETH objection three centres around the embarrassment of riches idea. There are too many UFOs to make the ETH a comfortable one. As with the first two objections, anthropomorphic chauvinism is rearing its ugly head again. By our standards there may be too many UFOs; from our point of view interstellar travel is beset with time and distance troubles; to our way of thinking an alien race within the local terrestrial neighbourhood should immediately pop down, land on the lawn in front of Parliament House and say "take me to your leader." Anyway, to them, this scientific expedition to Earth might occupy only a very tiny percentage of their GNP or interstellar exploration budget, even though from our point of view such "extravagance" would break our entire planetary budget. It's only relative. Who is to say how much is too much when it comes to something never before experienced by mankind - and UFOs are unique.

ETH objection number four is akin to number three. UFOs \neq ETH because the variety of UFOs are too great. Above and beyond Keith's own answer, I'd suggest that witness perspective has a lot to do with it; the position of the object with respect to the witness. In addition, the state of mind of people when confronted with the unusual would produce greater variety than was actually there. Fifty people witnessing any sudden and unexpected event will give fifty different accounts - in particular when it comes to nitty-gritty details. And finally, we have trouble with our points of view again. Variety is not a function of scientific laws than we can put under a microscope. Variety is a function of necessity augmented by the creative mind. I wonder if extraterrestrials, if really out there, are puzzled by the endless variety of sizes, shapes, lettering, etc. representing the range of our space satellites, probes, rockets, nose cones, capsules, etc. floating around out there.

Keith's fifth objection to ETI is that ufonauts are almost always humanoid. So what? That observation violates no natural law that would lead one to conclude "ah ha, therefore UFOs are all in the mind". As Keith himself says "One expert point of view says that ET's should be at home here and humanoid. Intelligent creatures require binocular vision, stereoscopic hearing, locomotion, adaptive hands or extremities, etc." Now if Keith could disprove that expert opinion...

Objection number six is that UFO behaviour and performance violate known laws of physics. Now if mankind knew everything there was to know, the point would be telling. But scientists are still doing science; universities are still training new scientists; discoveries are still being made; breakthroughs likewise. I don't see those things as likely to change in the immediate future. Keith has lost his historical perspective - the aircraft of today break the known laws of physics as they existed 100 years ago. The examples would fill volumes. I like in particular a statement made by Frank Gillespie to me in a letter(19 April 1982) regarding Keith's article. "Two things are immediately apparent - history consists of multiple repetitions; and one factor which has repeated more than most, is that today's impossibility is tomorrow's way of life. Keith might like to believe that history is going to make a sudden turnaround, but he won't convince many others." If UFOs really are extraterrestrial spaceships, they would represent an alien technology thousands to millions of years in advance of our own. Who the hell are we to start defining what such technology may, or may not be capable of?

The seventh and final objection is the lack of crashed UFOs. I see more terrestrial chauvinism here as the implication is "by analogy to ourselves, as our technology is accident prone, therefore, UFOs, if nuts & bolts, must be accident prone, and to the same degree of frequency, etc." Hogwash! First off, it's not usually the technology at fault, but

pilot error, or the "nut behind the wheel". Human faults cause most of the accidents, and nobody could define what the equivalent value or rate is for extraterrestrials. Aliens probably don't drink and drive (or fly)! Apart from that, and Keith's own couple of answers, lack of evidence of UFO crashes could be due to geographical factors. Most of planet "Earth" is in fact water; a not inconsiderable percentage is uninhabited icecapped regions; add to that the deserts (and the shifting desert sands); the tropical forests where cities have been "lost" in the foliage; and the rest of uninhabited and/or inaccessible locations, and that leaves somewhat less than 5% of Earth's surface area where a UFO could crash and be discovered in reasonable quick-smart fashion. That's of course assuming the craft wasn't equipped with some sort of self-destruct device - which would be highly likely. A technology light-years ahead of us would probably go to some lengths to insure that that technology didn't fall into our hands. I mean, would you give nuclear weapons to an aggressive race of "primitive" Amazon headhunting Indians? Anyway, a lack of anything proves nothing. The cliche goes something like "lack of evidence is not evidence of lack".

End of Keith's ETH objections. If that's the best he can do... Anyway, he concludes that "As can be seen with a little thought, in these seven areas where the ETH has problems (no problems - Keith gave logical solutions himself in the article and I've just augmented them) internal intelligence theories (i.e. events are generated by the mind)...have none.

That's what he thinks!

With respect to the ETH objections, it is to be noted however that for every "objection" Keith raised to the equation that UFOs = ETI, there are well thought out logical explanations, interpretations, etc. to those quibbles, a partial listing Keith himself gave. That cannot be stressed too strongly. If the objections to ETH have valid explanations, then it just isn't good enough to dismiss the ETH so readily. What would be interesting would be if pro-IIT persons (like Keith) could come up with some major across-the-board facet of the UFO phenomena which the ETH cannot account for, and where no amount of "fudging" by pro-ETH persons can overcome this paradox - the jigsaw puzzle piece that just is impossible to fit into an ETH picture. Trouble is, that jigsaw puzzle piece hasn't been found in over 35 years - funny 'bout that.

It is valid to use Occam's Razor however and say that IIT has a greater probability of being correct than ETH because it makes less assumptions, requires less "fudging" etc. By Occam's Razor, Keith goes for IIT; by that same Razor, I go for ETH. Keith feels there are problems with ETH (even though he answered his own objections) and none with IIT. I can give problems with IIT for which no solutions can be had, which by Occam's Razor makes ETH the "winner" - at least in an academic sense; Mother Nature could have a trick up her sleeve yet such that by the time all the facts are in, both the pro-IIT and pro-ETH factions could have egg on their faces. Meantime, until such time as Mother Nature proves that the yolk is on us...

Keith now launches into why the IIT overcomes the ETH objections. Some are quite good. If all were, I wouldn't be typing this up now however.

Keith says IIT explains the lack of contact problem because "There can and never will be massed landings with the UFO phenomena". That's cool! But the next objection, the time and distance one, Keith has IIT explain away because "UFOs don't have to travel over vast spatial distances - they are here with us". That's not cool! I'll let Frank Gillespie explain "why" to you as he explained "why" to me in his letter of 19 April 1982.

"So the UFO's are here with us, so they have always been with us; and there is absolutely no logical reason why their occurrence rate should vary over several orders at various times! Where are all the

pre 1947 images? Where are all the 1980-82 cases? Why do they occur in an inverse relationship to the density of the minds that generate them? Why do they sometimes occur in great numbers in a small geographical area over a short period of time? In short, why are they any different to other population based statistics, such as birth and death rates?"

Keith answers the embarrassment of riches problem by explaining the high frequency of UFO reports as being a function of our own ingrown interest in extraterrestrial life. In that case, peak UFO years should have existed at the turn of the century when Percival Lowell and the Martian canals were all the rage (as were the invading Martians of H.G. Wells); should have existed by the thousands during the Golden Age of Science Fiction, and in particular just after the "Panic Broadcast" of 1938 - ETI was all the rage then, and right next door (planetary-wise that is); or perhaps UFO sightings should have peaked in 1957 (Sputnik), or 1960 (Project Ozma), or 1976 (Viking). But, on the other hand, extraterrestrial life was not an "in" topic in 1947, nor in 1952, the year UFOs did reach the highest frequency of all. There is zilch correlation between public interest in extraterrestrial life (as documented perhaps by bibliographic citations on the subject per year) and reports of extraordinary objects taken as an example of extraterrestrial technology. It would be nice if it were all that simple.

If Keith hints that interest in the subject of exobiology is an internal stimulus that generate UFOs, then it logically follows that interest in space and astronautics should reflect what the UFOs should look like. That is, if interest in aliens produces imaginary alien visitors, interest in rocketry and space flight should produce "suitable" sorts of imaginary vehicles that bring the aliens to Earth. That is, we would expect shapes almost akin to the V-2, etc. Of course that's not the case at all. According to Keith there is a problem (for ETH) in that the variety of UFOs reported is too great. Keith's IIT accounts for that nicely in that "The human imagination is unlimited when it comes to creation of spacecraft". Some imagination when it can't even carbon copy the well-ingrained terrestrial rocket shape! However, when it comes to what the human imagination can, and cannot do, Keith quickly gets all balled up in a sea of contradictions. Clearly the UFO variety isn't very great at all, for later on in Keith's paper, he explains all (shape-wise) when he says:

"I would propose that IIT has a grass roots, racial heredity to draw on in all people, common human race symbols - the breast (dome shaped), the penis (cigar shape) to not believe that we are seeing projections of our own mind."

So the UFO stimulus is concern about ETI. The UFO shape stimulus is however sexual and not concern about space and astronautics. Yet if the UFO shape stimulus is sexual, derived from the breast and penis, how does that jive with the statement that "The human imagination is unlimited when it comes to creation of spacecraft"? I mean you can only have so many variations on the theme that specific! And the terrestrial V-2 shape is compatible with a sexual stimulus (rockets are perfect phallic symbols), yet UFOs are not reported as traditional rockets! I don't think Keith has a foggy clue what he's really on about! But it gets worse!

You recall that another ETH problem was the fact that ufonauts (or UFO entities) were almost always humanoid. IIT (according to Keith) takes care of this very nicely thank you because "Our minds keep generated entities simple. Why concoct an 8 legged, 6 toed, 2 headed Arcturian mega-horse when a simple 'beautiful Venusian' will do?" Now really Keith, you can't have the argument both ways. If the imagination is "unlimited"

with respect to the imaginary generation of spacecraft varieties, then it is not logical to say that that same imagination is limited when it comes to the imaginary generation of the aliens within those imaginary spacecraft. Either the imagination generates a wide range of both aliens and alien spaceships, or a highly restricted range of aliens and their craft - it's not on to have it any other way, and I don't believe the average reader will swallow your contradictory hook, line and sinker.

I would suggest that, as an example, the science fiction medium, both print and visual, gives ample evidence that the human imagination is quite wideranging with respect to extraterrestrial life forms and extra-terrestrial spaceship varieties. And in fact, the two aspects of the UFO phenomena, varieties in alien and craft, pale when compared to what could be reported. That argues pro-ETH and against IIT.

IIT takes care of the lack of crashed UFOs quite nicely, or so says Keith. "There will never be any crashed saucers. Its all in the mind!" The nasty bit there is that if one can dream up or imagine a flying alien spaceship, one can dream up or imagine a crashed alien spaceship, and so believe it that it is reported. In fact, if IIT was really on, there should be many reports of crashed UFOs that somehow just weren't there anymore when ufologists, the police, friends, neighbors, were invited to "come see for yourselves." Those sort of reports are nearly nonexistent.

Having now proven that IIT can go where ETH fears to tread, Keith answers some (and a tiny some) of the areas where IIT has come under criticism.

Criticism one, "Pure imagination should produce, by definition, all sorts of things - but concerning ufos, it does not", he does not address. He avoids the objection entirely and waffles on about all other kinds of imaginary phenomena, all of which does not explain various things that one should expect to find reported with UFOs, but do not, given that IIT is central to the case at hand. Direction question to Keith: If UFOs are pure imagination, why do we have UFOs seen above water, under water, but never floating on the water? Or, UFOs, if a product of pure mental processes, should now and again be reported as having wheels and rolling merrily on down Route 66's centreline. Why haven't they? And the answer to those questions do not involve, not even a little, the subjects of astral travellers, near death experiences, ghosts, etc. We are debating UFOs and only UFOs, so there is no need to complicate things by dragging in unneeded camouflage.

Criticism two: "UFO reports if internally produced should mirror population growth - how come there are such things as flaps?" Keith's answer revolves around the fact that UFOs are uniformly experienced all the time, and that it is only acceptable social conditions which arise every now and again that allow people to relate their experiences. The acceptable social conditions come about at different times in different places - therefore flaps. It's a nice theory, but Keith offers not a jot of hard core data to back it up. So it's no better or worse than ETH in terms of credibility. I'd offer one (of many) counterarguments in the here and now against that IIT theory. UFOs, and ufology, are far, far, more socially acceptable in 1982, than they were in 1952 when Adamski and "flying saucers" and little green men, etc. were the rage. Yet 1952 is the peak year for UFOs by the numbers. Perhaps Keith has an answer - I don't - not for IIT's ripe social conditions theory at least.

ACUFOS BIBLIOGRAPHY SERVICE: MYSTERIES OF THE AIR & SEA: PART ONE(by) John Prytz

Compiler's Note: Human fascination with extraordinarily unusual mysteries of the sea, and in the air, is universal. Over the past several decades in particular, numerous authors have capitalised on this interest (ie: publications on the Bermuda Triangle et.al.), swelling an already enormous data base beyond possible absorption. Were it not for the potential, if remote, connection between maritime/aviation mysteries and UFOs, claimed by some authors, I'd have ignored the subject with respect to this "ACUFOS Bibliography Service" column. However, the implication has been made, like it or not - nor is it for me to judge who is right and wrong. So, I feel obliged to present some of the drops from the ocean of references, from all points of view. I cannot hope to cover close to 100% of relevant references, but I will list a goodly part of what is available and most frequently cited. Even this, given the limited space in this journal, will have to spread out over more than one issue - which is probably more space than the subject warrants. The saving grace is that whether the following has any connection with UFOs or not is to some degree irrelevant - the mysteries are marvellous good yarns and stand all by themselves in terms of reader interest.

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